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“An open-minded, prayerful examination of all the evidence—that furnished by nature, science, philosophy and especially by human experience—leads to a conviction, to an assurance that God exists, that Jesus Christ lives and that souls are immortal.”—
JOSEPH F. MERRILL.

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“SIR, WE WOULD SEE JESUS”

ELDER B. H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY

IT IS fitting on the present occasion that our thoughts should turn to Him whose advent into the world is this day celebrated throughout the foremost nations of the earth. One can but feel a little perplexed, however, as to the avenue of approach to so great a subject as Jesus the Christ. After much thought, however, I have chosen the avenue of approach indicated by the text at the head of this address.

The request to see the Christ was made at a time when the affairs of the young teacher from Galilee were approaching the sublime climax of His career. The enemies of the young Master were discouraged. He was at the full tide of increasing faith in Him among the people, because of the miracle seen in the resurrection of His friend Lazarus. Triumphantly, He had entered Jerusalem, amid the waving of palms and the singing and rejoicing of the people. Apart from all this rejoicing, His enemies among the Pharisees were sullenly complaining one to another, “Perceive ye how ye prevail nothing? behold, the world has gone after him!”

It was just then that certain Greeks presented themselves to Philip, one of the twelve, saying, “Sir, we would see Jesus.” Philip conferred with Andrew, another of the twelve, and together they told Jesus of the desire of the Greeks to see Him. Whether the interview was granted or not is not of record; but recalling the habitual courtesy of the young Master, we presume

it was granted. Be that as it may, we have in their request what may well now be considered a world-wide desire, "We would see Jesus." If granted a few moments for reflection in which to formulate what would be, among Christian nations at least, the one overwhelming desire of all the people among such nations, that desire would be expressed, I believe, in the words of the text, "We would see Jesus."

Believing the desire to see Jesus to be true, I am undertaking the task, so far as it may be within my limited powers, to show unto you Jesus, alleged to be the "Son of man and also the Son of God."

Necessarily, the presentation of Him must be a gradual revelation. We may not take Him by the hand and lead Him forth into your physical presence, saying, "Behold, the Christ!" But this we may do: We may gather together such things that are of record about Him and so group them as to give you a mental vision of the Christ that shall abide with you forever. Ambitious undertaking this, I know; bordering on presumption, perhaps. But if you knew the reverence with which I approach the task, I feel sure you would not censure me on the charge of presumption.

WHO IS THIS CHRISTUS?

Who is this Christus whom this day we seek to honour by reflecting His Spirit of peace on earth and good will toward each other? One who knew Him intimately, in both His public and in His private life, and who was the chief witness "of all things which he did both in the land of the Jews and in Jerusalem," speaks of Him—and this in the great official discourse delivered on the day of Pentecost, and while under the spell of the Holy Ghost—Peter speaks of Him as "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you." (Acts 2: 22.) And later, the same apostle-witness says, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10: 38.) "There is one God," wrote Paul, "and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (1 Timothy 2: 5.)

When the case of Jesus was before Pilate, the Roman procurator of Judea, his wife, troubled by a distressing dream concerning the Nazarene, sent to the very judgment seat in the midst of the hearing, a warning to Pilate, saying: "Have nothing to do with this just man." That is to say, with reference to doing Him any mischief. Pilate himself said to the chief priest, "I find no fault in this man." (Luke 23: 4.) And again, "Ye have brought this man unto me . . . I have found no fault in this man." Thus was He viewed in one aspect of Him—a man! When Pilate could not prevail with the rabble to let Jesus go, he brought Him forth

with the purple robe upon His shoulders and His crown of thorns upon His brow, both placed upon Him by Herod's soldiers in mockery of His alleged royalty; and Pilate said to the frantic mob, "Ecce Homo!—Behold the man!" (John 19:5.)

This is one view of the Christ, one phase of His nature—the man. He was human; He was and is man. May I say, without offense—thank God for that! Physically and mentally, and in "possessing soul" the Christ was man.

I love that parallel which Shakespeare draws between the Jew and the Christian, "Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons. . . . warmed and cooled by the same winter and summer as a Christian is?"

And as by this token of identity in physical and mental characteristics between the Jew and the Christian, there is established identity of human nature between them. So in the likeness between the Christ and men is established identity of physical, mental and soul-nature of men and the Christ. For the Christ lacked in nothing that goes to the making of a man—except in the matter of sinning. He was born of woman, nursed at her breast, grew by slow degrees from infancy to childhood, from childhood to youth, from youth to manhood. He suffered weariness and pain, hunger and the sense of being homeless—for while the foxes had holes and the birds of the air nests, "the Son of Man had not where to lay his head." (Matt. 8:20.)

KNOWN AS THE "MAN OF SORROWS"

Also He was acquainted with grief and was known pre-eminently as the "man of sorrows." He was despised and rejected of men, and knew the anguish of betrayal by His friends. He was hailed before prejudiced courts, condemned, scourged, mocked, bruised, stricken and whipped through the streets of Jerusalem, as bending beneath the weight of His cross He dragged His way towards the place of His crucifixion—the place of skulls. He died on the cross in agony between two thieves, so wrung with the agony of utter aloneness that He cried out aloud, amid the jeers of His enemies, "My God, my God, why hast thou forsaken me?" (Matt. 27:46.) Beyond this there could be no deeper agony!

On the other hand, He had His joys, even while passing through this vale of tears and of grief. There were some drops of joy, though draughts of ill might come between; some gleams of sunshine struggled through the clouds of renewing storms. Friendship was His, and the confidence and the love of little children. He drew them close to His heart and would not have them put away. Also the "common people heard him gladly." (Mark 12:37.)

There were moments of exaltation, too, of triumph, the visitation of angels, the consciousness of union with God, and the ap-

proval of His work by the Father. Time and again came the assurance from God the Father, "I am well pleased!" And He had joy from the success of His humble ministry. When the seventy disciples reported their mission and the power in it, Jesus, "rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." (Luke 10: 21.)

These physical characteristics, identical with man's physical nature; this life of mingled joys and sorrows, hopes and disappointments, triumphs and defeats, all bear witness that the Christ was human. He was and is of our race; we are created "after his kind." For it is written, and it is part of the Word of God, that "both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren." (Heb. 2: 11.)

"Ecce Homo—Behold the Man," the Man Christ Jesus, the young peasant teacher of Galilee, the citizen of the despised Nazareth. Behold Him as brought forth from the judgment hall of Pilate, bound with cords, a crown of thorns upon His brow, a purple robe hanging loosely over His shoulders, the face drawn and haggard from the long night's suffering. Not a friend in all the sea of upturned faces of the mob could be seen. He is friendless and alone, and sick to the heart of Him. The blood sweat of the night in Gethsemane has greatly sapped His strength. You may see Him now and here, in the limitations of His manhood. "Ecce Homo!—Behold the Man!"

So contemplated, there is a fascination about Him, and we wonder how like He looked. Many have tried to describe Him; but nothing really authentic has come to us from sculptor or artist. St. John tells us His vision of Him on Patmos. But this was a vision of the Christ glorified, with hair like wool, but white as snow; eyes as a flame of fire, the countenance as the sun shining in his strength, and voice as the sound of many waters.

PEN-PICTURE OF CHRIST BY WILLIS

This is the Christ of the vision. We would like to see Him as a man and ministering among men. The best portraiture I have seen of Him of this kind is the pen-picture of Him by N. P. Willis, one of our too much neglected American poets. This pen-picture occurs in his "Leper." It is the story of a young nobleman of Judea who in the time of Christ became a leper, and under the Law of Moses was driven into the wilderness, there to remain until he should die—"for God had cursed the leper." Under these circumstances the Christ found him in the wilderness.

It was noon, and Helon, for such was the leper's name—was kneeling by a stagnant pool. He heard footsteps approaching, and as he had no strength to flee he covered his face and cried,

“Unclean!” as a warning, and fell upon his face till those whom he heard should pass.

Nearer the stranger came, and bending o'er
 The leper's prostrate form, pronounced his name—
 “Helon!”—the voice was like the master tone
 Of a rich instrument—most strangely sweet ;
 And the dull pulse of disease awoke
 And for a moment beat beneath the hot
 And leprous scales with a restoring thrill.
 “Helon! arise!” and he forgot his curse
 And rose and stood before him.

Love and awe
 Mingled in the regard of Helon's eye
 As he beheld the stranger.

He was not
 In costly raiment clad, nor on his brow
 The symbol of a lofty lineage wore ;
 No followers at his back ; nor in his hand
 Buckler, or sword or spear ;
 Yet in his mien
 Command sat throned serene, and if he smiled,
 A kingly condescension graced his lips ;
 His eye was blue and calm, as is the sky
 In the serenest noon ; his hair unshorn
 Fell to his shoulders ; and his curling beard
 The fullness of perfected manhood bore.
 He looked on Helon earnestly a while,
 As if his heart was moved, and stooping down
 He took a little water in his hand,
 And laid it on his brow and said, “ Be clean !”
 And lo ! the scales fell from him, and his blood
 Coursed with delicious coolness through his veins,
 And his dry palms grew moist, and on his brow
 The dewy softness of an infant's stole.
 His leprosy was cleansed, and he fell down
 Prostrate at Jesus' feet, and worshiped him.

However, we may not stop at this point with our development of the Christ theme—with Christus as man. Jesus, the Christ, was more than the foregoing picture of Him represents. While a man and of our race, He was a man plus the inspiration of God, at least, all accorded Him that. And we are assured that the inspiration of God—“the Spirit” was given to Him without measure. (John 3:34.) “God anointed Jesus of Nazareth,” says St. Peter, “with the Holy Ghost, and with power; who went about doing good and healing all that were oppressed by the devil, for God was with him!” (Acts 10:38.)

So at least, the man Christ Jesus was man plus “God with him.” He was a prophet like unto Moses; of whom Moses himself said, “A prophet shall the Lord your God raise up unto you of your

brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22; Denteronomy 18:15.) "A great prophet," the Christ was called, "mighty in deed and word before God and all the people." (Luke 24:19.) Many of the people said concerning Him: "Of a truth this is the Prophet!" (John 7:40.)

CHRIST WAS MORE THAN A PROPHET

Aye, He was every whit a prophet, mighty in word and deed, and more than prophet. God at sundry times and in divers manners had spoken to the fathers by the prophets, but with the advent of the Christ among men, God "spake unto men, by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Also in this same scripture Paul proclaims Him to be the "brightness of the Father's glory, and the express image of the Father's person;" and as "upholding all things by the word of his power;" and who when He had by Himself purged the world of its sins, "sat down on the right hand of the Majesty on high." (Heb. 1:1-3.)

These powers were beyond the functions and the powers of the prophets. Here is world-creating power, accorded to the Christ; world-sustaining powers; sin-redeeming powers! These powers had not the prophets. Moreover, to which of the angels at any time did God say, "Thou art my son?" Or, "I will be to him a Father, and he shall be to me a son?" Or to what angel or prophet did God say, when bringing him forth in His work—"Let all the angels of God worship him?" Or unto which of the angels or the prophets did the Father say, "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom?" Or, "Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish but thou remainest . . . and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." (Heb. 1:10-12.)

To none of the Prophets did God, the Father, say these things; but to the Christ He said them; and they exalt the "Man Christ Jesus" above all the angels and all the prophets. The Christ, by these inherent things in Him hath attained a more excellent name, and higher and more perfected attributes than they. "The Holy Ghost shall come upon thee," said the angel Gabriel to Mary, when betrothing her to God; and "the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35.) And that which He is "called," that He must be—the Son of God, the only begotten of the Father, full of grace and truth." (John 1:14.)

Paul, who spoke of Him as "the Man Christ Jesus," also said,

“Great is the mystery of Godliness; God was manifest (manifested in Bible margins, as a clearer rendering of the word ‘manifest’) in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1 Timothy 3: 16.) All this in plain allusion to the Christ, which reduced to its simplest form, and retaining all its values, yet adding no syllable to its phrasing, means; Jesus Christ was and God is manifested or revealed in the flesh; or, God was revealed to the world in Jesus Christ, or again: Jesus Christ was God incarnate.

PETER DECLARED JESUS AS “SON OF THE LIVING GOD”

St. Peter, as we have seen, spake of the Christ as more than man—“For God was with him;” and as one “who went about doing good,” giving us a view of Him here as a prophet; but also when the Christ asked His disciples whom they thought Him to be—Simon Peter answered positively: “Thou art the Christ, the Son of the Living God.” And the Master, well pleased with that solemn declaration, responded to it with: “Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” (Matt. 16: 17.)

And St. Johu says, “In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . That was the true Light, that lighteth every man that cometh into the world. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . For the law was given to Moses (a prophet) but grace and truth came by Jesus Christ.” (John 1: 1-17.)

If the scriptures can be relied upon to establish any truth, these scriptures establish the truth of the Deity of the Christ—God revealed. He is proclaimed the Creative Power in the universe; the World-Sustaining Power of it; the Vital Force; the Intelligence-Inspiring Power of the universe; the True Light which lighteth every man that cometh into the world; “The Inspiration of the Almighty,” that giveth understanding to the spirits of men. (Job 38: 36.) Above all, the Christ was the Love Manifested Power of God to mankind. He became their Redeemer through love of them. For as “God so loved the world that He sent Jesus Christ (His Only Begotten Son in the flesh) into the world, that men through him might be saved,” so the Christ so loved the world that He came to pay the supreme sacrifice for their redemption, by giving all that could be given by man or by Deity for their salvation—He gave all, and suffered all, and for all.

(Continued on page 827)

THURSDAY, DECEMBER 22, 1932

EDITORIAL

HOLIDAY GREETING

TO THE MEMBERS AND MISSIONARIES OF THE EUROPEAN MISSIONS :

Never has the world needed the Gospel more than to-day. Confusion and uncertainty fill men's hearts. The problems of the nations can be solved only by the use of the simple principles of the Plan of Salvation, by faith in God, repentance from sin, and obedience to the ordinances of the Gospel, followed by constant devotion to truth and sincere, loving service to humanity. The divine call, Repent and be baptized, is the all-embracing formula of redemption, which offers peace for war, well-being for poverty and light for darkness.

We, Latter-day Saints, who have been placed on the holy path to joy must, this holiday season as never before, teach by example and precept, the uplifting, saving power of the restored Gospel of Jesus Christ. The Spirit of the Redeemer must radiate from us. Thus may every member of the Church enlarge his personal claim upon divine favour, and help extend blessings upon his fellow-men.

The year has been fraught with difficulties for all of us, yet we have been blessed as a people. The possession of the Gospel eases hardships and sweetens the crust of bread. Gratitude swells the hearts of the Latter-day Saints for the tender mercies of God toward His children. And we have the assurance that the Lord will remember, bless and protect His faithful children.

May the Lord bless and be with you, the body of faithful Latter-day Saints in Europe, and everywhere, throughout the coming holiday season and throughout the New Year. May His mercies be upon all the children of men.

We extend to you our affectionate greetings and good wishes. It is good to labour among you.

Sincerely,

JOHN A. WIDTSOE,
LEAH D. WIDTSOE.

CHRISTMAS GREETINGS

THE great event which the whole Christian world will shortly celebrate holds a special place in the affections of the Latter-day Saints. To them the birthplace of the lowly Nazarene is

hallowed by associations unspeakably sacred and tender. By millions of pious worshippers of all nations and tribes it is honoured.

In a few days all Christendom will be ablaze with light, and will ring with mirth and festivity. Cathedrals and churches will be thronged with worshippers, eager to bend the knee to Him whose blood atoned for the sin of mankind. Bells will peal, organs play, and pulpits pour forth the praises of the Redeemer. Potentates and multitudes will do honour to Him who was cursed, smitten, spat upon and crucified for their sakes.

Holly and mistletoe abound on every hand. Shop windows, brilliantly illuminated, are being decorated with the choicest and most attractive wares. Newspapers are filled with appeals to the benevolent for the means of providing food and warm clothes for the aged poor, and to the thousands of poor waifs who would know nothing of Christmas bounty and of gladness but for the good offices of the philanthropic. Willing hands act responsively to warm hearts, in order that the glad festival may bring a ray of warm and bounteous light into the darkest and dreariest of dwellings.

It is well that it is so. The anniversary of the birthday of the King of kings is a fitting occasion for general rejoicing. No people have more abundant reason for greeting the season with gladness than the faithful Latter-day Saints. That a God died for them is a glorious thought; and that He is coming to reign over the earth, to assume His divine prerogative, is an idea scarcely less beautiful and comforting.

In the midst of festivity, those who are blessed with the bounties of life should remember that there are around us the poor and needy; in the fullness of joy, forget not that there are hearts bowed down with sorrow. In the pleasure of celebrating the glorious event, let rejoicing be made complete by those deeds that blessed the Redeemer's life. Feed the hungry, clothe the poor, comfort the sick and afflicted, and bind up the wounds of the broken-hearted. May our hearts be filled with kindness toward our fellow men, and let our kindness be manifest commensurate with our ability, in loving words and actions, that this may, in every deed, be a Merry Christmas.—JAMES H. WALLIS.

BIRTHDAY OF THE PROPHET

ON THE twenty-third day of December, eighteen hundred and five, one of the mightiest prophets that has ever lived on the earth was born at Sharon, Windsor County, Vermont. Raised up by divine providence for a mighty work, he came into the world shortly after the birth of the wonderful nineteenth century. Descended from the ancient seers, he bore in his body and pos-

sessed in his spirit the qualities needful for the great work required of him. Foreordained to be a prophet to the latter-day dispensation, he was the man for the times, the central figure around which grouped other strong souls, born to be labourers with him in the vineyard of the Master at the eleventh hour, to herald the speedy coming of the glorious Son of Righteousness.

Joseph Smith, son of Joseph, and of the lineage of that ancient Joseph who was sold into Egypt, was one of the greatest revelators who ever dwelt on this fallen planet. He communed with angels; he translated sacred records written in forgotten languages; he could read by Seer Stone and Urim and Thummim; he restored divine things of the past; he declared important events of the future; he gazed into the glories of the eternal world; he held converse with the Father and with the Son; he received the keys of the last dispensation, and to him came those who stood at the head of all former dispensations, who conferred upon him the keys and power of their several callings. He laid the foundation of the mightiest kingdom that this world has ever seen; he established the sacred order of the everlasting Priesthood, and defined its powers and limits, its prerogatives and duties, its offices and callings, in all their detail, beauty and harmony; he grappled with the powers of darkness; he opened the Gospel to the living and the way of redemption for the dead; he was spoken of for good or evil in all the nations of the earth; he sealed his testimony with his blood; his name is recorded in the list of the martyrs, for whom shines the kingly crown in the midst of the Majesty on high.

Latter-day Saints everywhere honour and revere his memory. Thousands upon thousands have received in their souls a divine witness of his prophetic mission. And the people gathered from the ends of the earth, whose union and fruits have attracted the attention of all nations. They were led by the power and influence of the religion which he taught and the spirit that he administered. And when the great work which he founded is finished, and the fullness of the Gentiles is come in, and Israel and Judah are restored to their former possessions, bestowed upon them by patriarchal blessings, and the power of the adversary is broken, and the kingdoms of this world are become the kingdom of God and His Christ, among the mighty ones who will join in the government of the regenerated earth will be Joseph Smith, the derided and scoffed of the world.—JAMES H. WALLIS.

“GOD intends faith and the power of the Priesthood to intervene for the protection of the saints when the scourges and calamities incident to the second coming of Christ shall begin. The Priesthood shall shield those who bear it, and those who honour its possessors.”—ORSON F. WHITNEY.

"SIR, WE WOULD SEE JESUS"

(Concluded from page 823)

Ecce Deus! Behold God revealed by Jesus Christ, the Son of God. God, however, must be universal, not local. Everywhere, not somewhere; near at hand, not afar off; a present help for time of need, not a prospect. And when God is proclaimed to be Jesus Christ, and Jesus Christ, God; then God is limited by form, by dimensions; limited in space; His movements limited by time; for if God be limited by form, by dimensions, then it must be as true of Him as of all things of form and dimensions. He cannot be in more than one place at a time. He cannot be in two or more places at the same instant. Any change that may be made in position will require time for necessary movement.

CONCEPTION INCOMPATIBLE WITH CONCEPTIONS OF PHILOSOPHERS

These limitations, necessarily true of things of dimension and form, are incompatible with the highest conceptions of God, both theologians and philosophers will say. And such conceptions do not conform to the needs of man in his relationship with God. We may grant all this to be true. And yet here are the revelations that God has made concerning the Deity of the Christ. "He that hath seen me hath seen the Father," that is God, said the Christ to Philip. "Believe me that I am in the Father and the Father in me." (John 14: 8-11.) What shall we do then, in the dilemma presented? How can we reconcile the revelations of God with what seems to be the necessary nature of God? Who shall speak that word of reconciliation, with an appeal in it to the human understanding, shall be accounted a benefactor to the religious world. It is beyond man, however, to speak such a word. His power shall never reach it. God must speak it, and God has spoken it. Have you not read in the word of the Lord to Moses:

In the beginning God created the heaven and the earth; and the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters, and God said, Let there be light; and there was light. (Gen. 1: 1-3.)

Observe these things:

1. In the beginning, God—
2. And the Spirit of God—
3. And the Spirit of God moved—the creation work of God began:

"Let there be light, and there was light," and so following in all the creative acts.

"God," "and the Spirit of God," and movement. That Spirit of God in our modern revelation is called "The Light of Christ," because it "proceeds forth" from Him, and is of His nature. Sometimes it is called "The Light of Truth," because it is the

light by which truth is discerned. This "Light of the Christ" is declared to possess creative power. "He (the Light of Christ) is in the sun, and the light of the sun, and the power thereof by which it was made." The same is said of the moon, and the stars, and the earth also. "And the Light . . . which giveth you light, is through him who enlighteneth your eyes, which is the same Light that quickeneth your understanding, the true light which lighteth every man that cometh into the world." (St. John 1.) "Which Light"—"the Light of Christ"—"The Spirit of God" of Genesis—"which Light proceedeth forth from the presence of God to fill the immensity of space." "The Light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doctrine and Covenants, Sec. 88.)

GOD MANIFESTED IN THE FLESH THROUGH JESUS

This is the reconciliation that God gives of His revelation concerning Jesus Christ as Deity, God manifested in the flesh as a person, a person in the sense of being an individual—"The Man Christ Jesus"—God revealed. And yet also God infinitely expanded out into all space, as an everywhere presence, and everywhere present with power—God immanent in the universe, and carrying into that universe every power and glory and attribute of Deity, without diminution or abridgement—God everywhere! God at hand, not afar off. God present in and sustaining His creation, guiding it to the ends which from the beginning was proposed, and He shall not fail it. Thus Paul's conception of God as "not far removed from everyone of us; for in him we live and move and have our being . . . for we are also his offspring." Thus, David's conception of God from whose everywhere presence he could not flee. For if he ascended up into heaven, He was there; if he made his bed in hell, behold He was there; should he take the wings of the morning and dwell in the uttermost parts of the sea, even there God's hand would find him and hold him. If he should say "surely the darkness will cover me," even the night would be light about him. Yes, the darkness hideth not from God; for him the night shineth as the day. There is no escape from God. (See Psalm 139.)

Here, then, in Christ Jesus, as revealed in the Scriptures, we have God manifested in the flesh; and in the "Light of Christ," which is "in and through all things;" the Creative Energy, the World-upholding Power, and Guiding Principle, Vital Force and Intelligence-inspiring Power in all things. And more than all, the Love-manifesting Power of the World, proceeds forth from the Christ and fills the immensity of space. This, too, is God, because it is Christ, even the Spirit of the Christ. One with Him in nature, the mind of Christ expanded into the immensity of

space. And as the ray of light leaving the surface of the sun is not severed from the sun, so the vibrations of the mind of the Christ are never severed from Him—the source of that Spirit, which is everywhere present, and everywhere God; *Ecce Deus!* Behold God, in Christ Jesus, our Lord! Let us worship God, and in that universal prayer given to the world by the Christ Himself, and in which all men, without exception, may join, so all-inclusive is its spirit, and so expressive of human needs and reverence for God, and so fitting a close of this day—the Christ's day!

Our Father which art in heaven (and here in earth also, and everywhere. Hallowed be thy name.

Thy kingdom come; thy will be done on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses as we forgive those who trespass against us.

Suffer us not to be led into temptation,

But deliver us from evil.

For thine is the kingdom, the power and the glory, forever and ever. Amen.

—(Address delivered over the Radio, Salt Lake City, December 25th, 1927.)

DIVINITY OF JOSEPH SMITH

PRESIDENT HEBER J. GRANT

TO ME, the first section of the Doctrine and Covenants rings so true and is so inspiring, that it impresses me with the fact that any individual, knowing the lack of worldly learning of Joseph Smith, and reading some of his letters with grammatical mistakes and incorrect orthography in them, showing his lack of education, who could believe that such a man could sit down and without a moment's hesitation dictate line after line, and line after line, until that revelation was given word for word as it is printed, would have to believe in something more miraculous even than the divine mission of Joseph Smith, to my way of reasoning. When I stop to reflect that his revelations were given in that way; when I remember that he himself acknowledged at the time of the organization of the Church and before, that he was more or less like unto Moses, not capable of speaking with freedom and ease and force, and that Oliver Cowdery was his spokesman, as Aaron was the spokesman for Moses; and when I realize that that man, under the spirit and inspiration of the living God, could give forth such marvellous revelations as contained in section 76 and section 121 of the Doctrine and Covenants. I think it is simply wonderful. And yet it is not so wonderful when you stop to realize that he was in very deed a prophet of God.

To me it would be absolutely strange, did I not know that he was a prophet of God, that men could make wonderful declarations regarding him and at the same time ridicule him. In the *Figures of the Past*, by Josiah Quincy, the author goes on to say that he was a director in an insane asylum, and he intimates that Joseph Smith probably ought to have been an inmate of it. This man Riley, also referred to by Brother Hart, as I remember it, wanted us to believe that Joseph Smith had epileptic fits when he was getting these revelations. You all know how wise (?) people are when they are having epileptic fits. Josiah Quincy was chairman of the reception committee that extended the welcome of the nation to Lafayette when he returned to our country, and he says that of all the men he ever met Joseph Smith, the "Mormon" prophet, and Elisha R. Potter of Rhode Island, seemed the best endowed with that kingly faculty which directs as by intrinsic right the feeble or confused souls who are looking for guidance. And yet he ridicules him as unworthy of respect! This man was intimately connected with John Adams, the second president of the United States; he must have known Washington and all the great men of that day; and yet Joseph Smith and one other man stood out in his mind as supreme among those endowed with the kingly faculty to guide and direct. And he further said, "This must be said with emphasis, that Joseph Smith would exercise this power in some great emergency." Think of a man who was going to accomplish something in a great emergency having an epileptic fit to guide him. The wisdom of the wise has been confounded when coming in contact with Joseph Smith.

Mr. Quincy goes on to say that Joseph Smith advocated the sale of the public lands of America to purchase the slaves, so as to avert the great fratricidal war that later took place between the North and the South. Ralph Waldo Emerson said he was acknowledged as a great statesman and ahead of his time when he advocated the same thing eleven years later, at a time when there were war clouds in the heavens; but when Joseph Smith advocated it the heavens were tranquil. "And if we shall acknowledge that Ralph Waldo Emerson was ahead of his time, what shall we say of the 'Mormon' prophet who advocated the same thing eleven years earlier?" We say that he was a prophet of the living God and that he was inspired. God gave the opportunity to this great nation, through His inspired prophet, to avoid the terrible conflict between the North and the South, which cost more money twice over than the selling of lands and buying up of the slaves and sending them back to their native land would have cost. The Lord pointed out the way, time and time again, for people to avoid great calamities, had they listened to the inspired men that He has placed upon the earth.

Speaking of the testimony of people, we might take the case of

Sidney Rigdon, who, after the martyrdom of the prophet, came to Nauvoo—for what? In good plain American English, to steal the whole Church, and have himself installed as its leader, after he had lost his faith and had run away from the Church in the days of its persecution and trouble, coming back only to grab the whole thing. He stood up there, a man of learning and education, and made a speech, as I remember my mother telling me, of a couple of hours. When he got through, the inspired servant of the living God whose right it was to succeed Joseph, stood up and spoke to the people with the voice and with the face of Joseph Smith. My mother and others have borne witness of that to me. I heard one man say, "I thought that the Prophet Joseph was dead, but I concluded that he was not dead at all, that the story was all wrong, for here he was preaching." The men and women who were acquainted with the Prophet Joseph, remained true, all gave their testimony that he was one of the most powerful, inspiring and wonderful men they had ever met in all their lives, just the same as Josiah Quincy testified after seeing him only forty-three days before his death.

If Joseph Smith were not a prophet of the true and living God, mark my word, "Mormonism," so-called, inside of fifty years from now would be dead and buried. Why? Because the Lord would not allow these honest, God-fearing, prayerful boys and girls who go out and preach the Gospel to be deceived, and they would come back with the message of truth to their parents and we would be destroyed. It would be one of the greatest miracles that could ever happen, beyond the calculation of man, if the Gospel were false and it could be preached for a hundred years all over the world and no single solitary Latter-day Saint boy or girl who has lived a clean life should come home from preaching it to say that he had found it false and some other religion was true. The world says the whole thing is founded upon a false prophet. What is the result of the other side? There have been, I am sure, with the local missionaries all over the world, added to those whom we have called on foreign missions, at least 100,000 men and women who have preached this Gospel since the Church was organized, and not one of those preachers has found that it was wrong who has lived his religion, or that some other religion was right. But what have they found? From every other denomination under heaven, in every land and clime that they have visited, from the midnight sun country of Scandinavia clear down to South Africa, from Canada to South America, all over the United States, and all over the world wherever the Gospel has gone, from every denomination they have made converts, and those converts have been able to say that they knew that God had heard and answered their prayers, and given to them a testimony regarding the divinity of this work in which

we are engaged. May God help you and me and every soul who has a testimony of the Gospel to live it so that our lives may bear witness to those who know not the truth is my prayer, and I ask it in the name of Jesus Christ. Amen.—(Address delivered November 14th, 1926.)

THE STRANGER

AN EASTERN LEGEND

AN aged man came late to Abraham's tent.
 The sky was dark and all the plain was bare.
 He asked for bread, his strength was well-nigh spent ;
 His haggard look implored the tenderest care.
 The food was brought. He sat with thankful eyes,
 But spake no grace, nor bowed he toward the east.
 Safe sheltered here from dark and angry skies,
 The bounteous table seemed a royal feast.
 But ere his hand had touched the tempting fare,
 The Patriarch rose, and leaning on his rod,
 "Stranger," he said, "dost thou not bow in prayer?
 Dost thou not fear, dost thou not worship God?"
 He answered: "Nay." The Patriarch sadly said:
 "Thou hast my pity. Go! eat not my bread."

Another came that wild and fearful night.
 The fierce winds raged, and darker grew the sky:
 But all the tent was filled with wonderous light,
 And Abraham knew the Lord his God was nigh.
 "Where is that aged man?" the Presence said,
 "That asked for shelter from the driving blast?
 Who made thee master of thy Master's bread?
 What right hadst thou the wanderer forth to cast?"
 "Forgive me, Lord," the Patriarch answer made,
 With downcast look, with bowed and trembling knee.
 "Ah me! the stranger might with me have staid.
 But O, my God, he would not worship Thee."
 "I've borne him long," God said, "and still I wait;
 Couldst thou not lodge him one night in thy gate?"

WALTER BRUCE

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